

(like a runner) to a goal When you won
(the race),
with your swift.horse, all the gods looked
on? with
(anxious) hearts, and yon, NASATYAS, were
Associated
with glory.

18. "When, ASWINS, being invited, you
went to
his dwelling, (to give due rewards) to
DIVOBASA,
offering oblations, then your helping
chariot conveyed
(food and) treasure, and the bull and
the porpoise
were yoked together.*

19. T^ASATYAS₃ bearing strength and
wealth, with
posterity and vigour-sustaining food, you
came, with
one intention, to the family of jAHNU,^b
(provided)
with (sacrificial) viands, and possessing a
third portion
of the daily (offerings).

20. Undecaying jSTisATYAS, you bore
away, by
night, in your foe-overwhelming car,
JAHUSHA,^c sur-
rounded, on every side, by (enemies),
through prac-
ticable roads, and went to (inaccessible)
mountains.

agreed that he who should first reach the sun, as a
goal, should
wed the damsel. The *Aswins* were victorious; and
Surya^ well
pleased by their success, rushed, immediately, into
their chariot.

^a The *rrisJidbJia* and the *kinsumdra*. The
Commentator calls
the latter, *grcilia*, which is, properly, an alligator.
But the
iisiimdra, as It is usually read, is, everywhere else,

considered to
be a name of the Gangetic porpoise. They "were
yoked to the
car of the *Ahcins*, the comment says, to display
their power.

^b *JaJintki*, not *JdJmavL*. It is here considered as an
adjective
to *j?yajd*, progeny (*Jahnoh * prajdni*). *Jahnu* is called a
MaJiarsM.

He is a prince of the lunar dynasty, in the
Purdjias (VisMu
Parana, p. 398.)

^c The name of a certain king. "We have nothing
relating to
him, beyond what is stated in the text. [See Vol.
IY., p. 154.]